able were it only directed in the cause of truth and inspired by the Spirit of Christ. It appeareth that they would willingly fulfill that saying of our Lord, in Matt. 23: 15, "Ye compass sea and land, etc."

The Gospel ordinances of faith, repentance and baptism, with the laying on of hands for the gift of the Holy Ghost, have been so long and faithfully proclaimed in these lands, and by so many rejected, that the prediction given by St. Paul seems to begin to creep upon them, "And for this cause God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness," 2nd Thess. 2: 11. This faith-alone-safely-saved people get to be very bitter against the truths taught by our Savior as necessary for the salvation of man, and the manifestation of their spirit is that that killed the prophets of God in the past dispensations; firing them up for the conflict that will end the reign of the rebellious and establish the law of of God on the earth as it is in heaven. For this we labor and the prospects are pleasing which indicate the nearness of its fulfillment.

Your brother and fellow-laborer in the Gospel,

HUGH FINDLAY.

Manchester, Sept. 20th, 1879.

President Wm. Budge.

Dear Brother,—Having just received the inclosed letter from Elder John M. Moody, now laboring in Staffordshire, I take pleasure in forwarding it to you, as it contains some items of interest for those who desire to see the Gospel spreading in these lands. Brother Oscar F. Hunter has just come in from his district, and reports one more baptism and cheering prospects. Brother Henry Margetts and myself start to-day for Ashton to attend to the ordinance of baptism this evening.

Your Brother in the Gospel,

JOHN RIDER.

MORE ADDITIONS TO THE CHURCH.

Leek, Staffordshire,
September 18th, 1879.

President John Rider.

Dear Brother,—I arrived here last Friday. I held three meetings on Sunday, and had a very good turn-out. I announced another meeting for Thursday. I have always said that there could be good done in this place. I told the brethren and sisters that I would baptize some before I went back. So last night, at the close of the meeting, four said they were ready for the water, and I baptized them accordingly. There are three others ready, and I will attend to them next Monday night. I think there will be a good branch here before long, for there are many investigating our principles. They look at the signs of the times and see that important events are about to transpire. They see that the Scriptures are being fulfilled before their very eyes.

I feel thankful that I am counted worthy to preach the Gospel to the nations of the earth, and my desire is to do it to the best of my ability.

The Saints in this branch feel well, and are trying to do all they can for the spread of the work. The brethren go to the villages around Leek, when the weather permits, and hold outdoor meetings, and are doing all in their power to spread the Gospel. I feel to say God bless them. Trade is very bad here at present, and it looks dark for the future. I tell the Saint to put their trust in the Lord, doing right, and he will clothe and feed them, inasmuch as they are faithful.

Your Brother in the Gospel,

JOHN M. MOODY, JUN.

CONSPIRACY.—The earth is filled with violence and the stability of many governments will soon undergo tests that will shake them to the centres. A conspiracy of rather an alarming character has been discovered in Spain, the object of which was the overturning of the present dynasty and the establishment, in its stead, of a federal republic. Several of the implicated parties have been placed under arrest and a quantity of arms and important documents connected with the plot have been seized.

POETRY.

—o—

SCANDAL.

[SELECTED.]

When cannibal savages after a fight
  Make a feast of the bodies of those they have beaten,
The grisly repast yields a keener delight
From the knowledge that every unfortunate wight
  Would have deemed it the deepest disgrace to be eaten.

Though the custom is fast dying out in Fiji,
  As the influence of Western example increases,
In civilized countries you often may see,
A circle of friends, in the highest of glee,
  All busily picking some neighbor to pieces.

And the best of it is that the neighbor is not,
  As in islands barbaric, a person deceased;
His flesh has been baked in no cauldron or pot;
They don't even trouble to serve him up hot;
  For the victim still lives in the midst of the feast.

Some good-natured friend, p'r'aps, may make him aware
  Of the nature of these hungry monsters' employment;
And though in reply he may stoutly declare
That such vivisection don't hurt him a hair,
  Yet he writhes at the thought of their fiendish enjoyment.

Still one comfort remains. In the isles of Fiji
  No possible vengeance is left for the victim.
He is cooked and defunct. But in Europe he's free
To seek satisfaction; and sometimes we see
  That he wounds in exchange for the wounds which have pricked him.

Then beware, Mrs. Smith; beware, lovely Miss Brown;
  Young Jones, whisper nothing that isn't quite true;
Be a little more careful of others' renown,
For Thompson in yonder recess has sat down
  With Miss Green, and is quietly cutting up *you!*

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LONDON.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"HEAR THE WORD OF THE LORD, O YE NATIONS, AND DECLARE IT IN THE ISLES AFAR OFF, AND SAY, HE THAT SCATTERETH ISRAEL WILL GATHER HIM, AND KEEP HIM, AS A SHEPHERD DOTH HIS FLOCK."—*Jeremiah* xxxi, 10.

No. 40, Vol. XLI. Monday, October 6, 1879. Price One Penny.

MINUTES OF THE GLASGOW CONFERENCE,

HELD IN ST. MUNGO'S HALL, 111, GALLOWGATE, GLASGOW, SUNDAY, SEPT. 28TH, 1879.

Elders present from Utah—Wm. Budge, President of the European Mission; John Nicholson, of the Liverpool Office; Hugh Findlay, President of, and John L. Blythe, Archibald M. Buchanan, Thomas Jack, William Barnes, Peter Reid, James Kippen, and John McKenzie, traveling elders in the Glasgow Conference; George Meldrum, traveling elder in the Dundee Conference.

11 a.m.

Singing. Prayer by President H. Findlay. Singing.

President Findlay made some remarks respecting the business of the Conference.

The several branches and districts were then reported by Elders John McKenzie, John L. Blythe, Archibald M. Buchanan, Thomas Jack, and William Barnes, as being in a prosperous condition.

The clerk of conference presented the financial and statistical reports, which were unanimously accepted.

President Findlay presented the Church authorities in the following order, who were sustained by unanimous vote: The General Authorities of the Church as sustained at the last General Annual Conference, held in Salt Lake City, April 6th, 1879; Elder William Budge as President of the European Mission; Elder Hugh Findlay as President of the Glasgow Conference; the traveling elders in the Glasgow Conference, viz.: John L. Blythe, Archibald M. Buchanan, Thomas Jack, William Barnes, James Kippen, John McKenzie, and James Houston; Robert T. Paton as Clerk of the Conference; the presidents of branches in the conference, viz.: John C. Gray, Lachlan McFadyen, Francis Marshall, John Wallace, William Hartley, William Robertson, William Dyett, James Elliott, George Henderson, Robert Lamont, and David Carson.

President Budge then addressed the congregation, saying he had listened with interest to the business placed before them. Elder Findlay having asked the indulgence of the strangers

present while bringing this business forward, we might be apt to come to the conclusion that the spiritual was more necessary and important than the financial and other matters. But I am sure that you will admit with me, that the importance of such business is a matter that should be clearly understood. We should be of one heart and mind in so far as the things of God are concerned. There may be some who have more experience in some matters than others, but there should not be a conflicting thought amongst us. Our prayers should be felt around and amongst us, and we should have a thorough understanding of whatever is required of us. Although there might be some things more pleasing to talk about, perhaps, something pertaining to the glorious future that lies before us, still we must not be like the person who, in crossing a river, missed his footing through looking too far ahead, and ignoring his immediate surroundings. Our attention should not be directed to the future to the neglect of our present duties. In regard to the business of the conference, all the Saints should try to understand these things, so that they may be thereby enabled to take a part and feel an interest in all the business that may be brought forward. We should also remember that the raising of our right hands towards heaven, is a resolution of our integrity of purpose to uphold and sustain the work of God by our means and our labors, as far as lies in our power. I would like to see each brother and sister take on themselves the responsibilities of their particular calling or position, in order that all may feel justified in making every effort to the satisfying of their own consciences. If this be required of the members, how much more is required of the officers. We should learn to improve ourselves, so long as there is room for improvement, and should bear in mind that unless we have more power in the discharge of our duties, and become more devoted sons and daughters of God, there will not be that power within us that is necessary to bring us into the presence of God. I would like the presidents of branches to remember that they are the fathers of the people, and when they hear what I have to say to them, I hope they will put it into practice. If there is any meeting more than another that the presidents of branches should attend, we would say it is the morning, for it is then that I would like to talk to them and to the Saints generally. I am aware that some of you have a long distance to come to meeting; still you have not so far to come to hear the servants of God as they come to preach to you. Just think of the distances that they come, for they come long distances and make no complaint, and they are willing to go longer distances if required. We therefore expect the Saints to come in the morning, that they may be encouraged and exhorted to the discharge of all their duties. The Spirit of God has created in us an anxiety to hear and to understand what is advanced by the servants of God, and we should endeavor to follow its dictates. We should try to follow the advice given us by one of the brethren who spoke this morning, viz.: that we should not pin our faith to any man's coat-skirts. There are some of us who have a little of this sort of failing about us, and we do not get rid of our frailties as soon as we should. God has given us laws in his Church for our guidance, and the greatest authorities that we have in the Church are not the makers of those laws. The Prophet was simply the means of revealing the laws to our understanding, so that we might learn to be guided by the laws. If we depend on ourselves for guidance we are in the dark, and it behoves us to try and understand God's mind and will, and live in accordance with the same, so as to become personal and actual partakers of the power of God. If a person has been baptized understandingly, and has decided on so living that he may become a medium through which God may speak, this result can be obtained; but the baptism of people is a matter beyond our control, and must be a person's own free and voluntary act.

He that giveth a cup of cold water to a servant of God in the name of a disciple, indicates a friendly act done with an understanding heart, and

which will not go unrewarded. How pleased we are to meet together and cultivate an acquaintance with each other, and how different is the spirit that animates us on such occasions from the spirit of the world. They hate and despise us, not from knowing that we preach false doctrines, but through the influence of Satan. We should perform necessary labors and business with the world without partaking of the general spirit that characterize those with whom we are brought in contact to do business.

The financial report showed a very limited income. Why do we wish the Saints to help on the work financially? Because there are some things in connection with the work that cannot be accomplished without means. I am sorry that some of my brethren are in circumstances that they cannot do much. We do not wish to lessen our efforts, and we cannot carry on the work without some means. We wish you to be as liberal as you possibly can, even though it should be a sacrifice. The elders who come to see you from Utah make a sacrifice, and the Saints are also expected to make some little sacrifice in this matter, and to bear in mind that we have made a covenant to serve God not merely for a time but through all eternity. May God bless you all, and enable you to live your religion. Amen.

Singing. Benediction by Elder John Nicholson.

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2 p.m.

Singing. Prayer by Elder John Nicholson. Singing.

The Sacrament was administered by President Hugh Findlay and Elder Paton. Singing.

Elder George Meldrum gave a brief account of his mission to the Shetland Islands, and testified to the superior morality of that people as compared with other parts of Scotland. He also said that although he had not baptized any on his mission, he had found, after an experience of about six months amongst them, that they were an honest-hearted people, and he believed that many would yet be gathered from among them who would serve God. He bore testimony to the fact that Joseph Smith was a prophet sent of God to prepare the way for the second coming of the Son of Man, and exhorted his hearers to obey the first principles of the Gospel, and prove the truth of the same to their own satisfaction. He promised them that, in so far as they would believe and obey these principles, it would be revealed unto them that they were true, and they would realize that it was the power of God unto salvation to all them that believed and obeyed.

Elder John Nicholson delivered a discourse in which he clearly explained many of the principal doctrines of the Church of Jesus Christ of Latter-day Saints. He showed there was no difference between the religions system established by Christ and the Ancient Apostles and that of which the Saints in these days were the exponents. It was the same in doctrine, principle, purpose and power. His utterances were sustained by plain reasoning and Scriptural quotations.

Singing. Benediction by President Findlay.

Between the afternoon and evening services the Elders proceeded to St. George's Square, where they preached the Gospel, in the open air, to an attentive congregation, to whom they tendered an invitation to be present at the meeting in the hall.

6.30 p. m.

Singing. Prayer by Elder George Meldrum. Singing.

Elder Peter Reid addressed the meeting on the first principles of the Gospel, showing the folly of expecting to be saved by merely believing. He urged the necessity for obeying every principle of the Gospel in order to be saved in the kingdom of God. He concluded by bearing a faithful testimony to the truth of the work of God.

President Budge then occupied the remainder of the evening in delivering a very interesting discourse on the great truths of the Gospel. He entered upon an explanation of the first principles of the Gospel of Christ, upon which he delivered a lucid and forcible discourse, bearing testimony, at the conclusion, that he knew he

was identified with a work that had not been inaugurated by man but by the Almighty.

Singing. President Budge pronounced the benediction,

——

On Monday evening, Sep. 28th, a concert was held in the Albion Hall, College Street, where a very enjoyable time was spent by the Saints. Songs and recitations were rendered in very creditable style, to the delight and entertainment of the audience, who seemed greatly to enjoy themselves.

ROBERT T. PATON,
Clerk of Conference.

THE USE OF PROFANE LANGUAGE.

——o——

One of our metropolitan contemporaries is devoting some space to a correspondence upon the subject of the prevailing use of foul and profane language in this country. It is not before it was time that public attention was directed to the prevalence of this most useless and disgusting vice. It is almost impossible to pass along the streets of our large towns without having our ears polluted by language of the most horrible description—some of it so bad that we must charitably presume those who use it, do so in ignorance of its meaning. Nor is the evil confined altogether to grown-up persons among the lower classes. The children speedily learn, and the language we can hear anyday from pit boys in this district, is often of the worst description. Neither is the use of this bad language confined to the working man. The classes above him, it is true are far better trained in this respect as a rule, but "'Arry" can make use of oaths far too readily, and there are black sheep in the ranks above him also. Another feature of this reprehensible habit is that the character of the bad language used, is changing, or has changed. In past ages the oaths of the people were distinctly of ecclesiastical derivation. They were, too, mostly used to emphaticise what was said, by the process of calling upon the Almighty to witness to their statements, or by clenching their arguments by an appeal to holy men or holy subjects. Bad as this sort of language was, the "blood and ounds" style of swearing was infinitely less repulsive than the filthy and disgusting language which has replaced it. Scarcely a vestige of the old style of swearing remains, except "the frequent d——," or the impious use of the Creator's name. The rest is unadulterated filth, if filth can be so described, and the fact proves a certain amount of degradation in the classes in which to swear and curse is still considered a desirable accomplishment. The style of language, which has been alliteratively described as "the three b's," has swept out the old monkish oaths of the past, and even the more decent condemnatory epithets of our forefathers are giving way to it, a fact which speaks badly for the swearers, as it shows that even in their low depths there is a deeper level still. Now all this sort of thing is a great disgrace to a Christian nation, and we have no doubt whatever it could speedily be greatly checked. Any town can enact bye-laws by which the use of profane language is made an offence punishable by fine, and imprisonment in default. Many towns already enforce these bye-laws, and the effect is excellent, not so much perhaps in the mere punishment of the particular delinquent fined, as in the fact that by these prosecutions the attention of persons who are likely to adopt the habit is called to the subject. If all those persons who thoughtlessly swear and curse were thus reminded of the impropriety of it, there would be a considerable improvement in the language used in places of public resort at once, and we might trust to the repressive measures to deal effectively with the wilful offenders. A good deal may also be done by employers of labor instituting a system of fines for swearers, such fines to be devoted to the benefit of the workpeople in general, and there are many other ways in which this useless, disgusting, and degrading vice might be effectually checked. Certainly it is incumbent on those in authority to take some

steps to limit a national vice which of late years seems rather to grow than diminish, and which is decidedly worse in its incidence than formerly. We trust these few "cursory remarks on swearing"—to quote the punning inscription at Chatsworth—may be of service in directing public attention in this county to a subject which must be admitted to be of social importance.—*Selected.*

A CONVERSATION,

Between Elder E. E. Brain and Mr. M———, a Theist Minister.

—o—

Mr. M.—I am surprised that an intelligent young man like you should be such a fanatic as to believe that an angel has visited the earth in this enlightened nineteenth century.

Elder B.—Why not? Is it not reasonable?

Mr. M.—No, sir, the very idea is preposterous. By the way, I do not believe God ever did speak to man.

Elder B.—In what respect is my belief not reasonable?

Mr. M.—Because men have advanced so far in the arts and sciences by which, for instance, the very heavens can be measured, the earth weighed and the lightning utilized for the transmission of thought.

Elder B.—But, sir, the Creator of the heavens, the earth and the lightning must certainly be possessed of greater intelligence to organize these things than man has merely to discover some of the laws relating to them. The stores of knowledge are inexhaustable, we understand, but the science of astronomy or of mathematics will never teach me what to do to be saved in the kingdom of God. Therefore, all the intelligence to which man may attain, of himself, will never save him; hence revelation from God is not only reasonable but absolutely necessary. Mankind to-day generally believe there is a God, but they most earnestly desire that he will not interfere with them in their pursuits in this life. In fact they disclaim all connection with him, so far as this world is concerned, at least.

Mr. M.—O, no; not so, sir.

Elder B.—But Christendom, has no communication with him and when a people arise claiming to have they scoff at them before investigating, and express wonder how they can be such fanatics, etc.; hence they do not wish God to interfere but to keep his distance. Whose absolute right is it to govern the human family? their Father or the family's? It being his, indisputably, he must necessarily give revelations, else how shall men know the laws by which they should be governed?

Mr. M.—Revelation is unreasonable because it blights the very germ of that natural instinct in man which teaches him good and evil, right and wrong, etc., by dictating laws which are not in accord with this divinely implanted instinct of human nature.

Elder B.—But if we will reflect we will conclude that man's natural instinct is not an infallible guide to the kingdom of God, for is it not daily manifest that where one man leads a moral, upright life, being actuated by this instinct of nature, a dozen men fall into vicious habits, tending to their destruction? hence, shall we say that this natural feeling or instinct in man is an unerring guide?

Mr. M.—Well, anyhow, God would not condescend to speak to man.

Elder B.—Your objection is not reasonable for, notwithstanding that people who call themselves Christians, in these days ridicule the idea of revelation, our better judgments teach us that if God be our Father he will then reveal laws for our guidance and benefit; were it not so he would not be a God of salvation.

Mr. M.—At all events, I cannot believe that he ever did reveal anything.

Elder B.—Nor can I believe that the God in whom "Christians" generally believe, namely, a god without body, parts and passions, ever revealed anything to anyone. Reason dictates that he could not—having no parts to speak or act with. Again, you place him off "beyond the bounds of time

and space." What nonsense! It is truly said there "mortal mind can never trace." What is there at the point where space absolutely determines to indicate the bounds of space? Is there a sign-post, a wall, a mountain, or what is it?

Mr. M.—O, well, I do not think any man can demonstrate that.

Elder B.—Quite right. And yet God is placed beyond that.

Mr. M.—But God is omnipresent, you must remember. He is here and everywhere present.

Elder B.—Then why say he is beyond unlimited space?

Mr. M.—Well, he is here, then.

Elder B.—Very well. You, doubtless, like many others, believe God loves the righteous and hates the wicked?

Mr. M.—Yes.

Elder B.—And as love, hate or any of the affections of the mind cannot exist independently of substance, else He has no passions, and you say he loves and hates.

Mr. M.—But you are mistaken; God has neither body parts nor passions.

Elder B.—Then what is God?

Mr. M.—God is a spirit and no man has ever seen him at any time.

Elder B.—And what is a spirit?

Mr. M.—A spirit has not flesh and bones like man has.

Elder B.—Very true; but what is a spirit.

Mr. M.—A spirit, so far as we know, is nothing.

Elder B.—Then God is nothing?

Mr M.—God is a spirit.

Elder B.—Good morning, Sir.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be *turned unto fables.*" (2 Tim. iv, 3, 4.) If the time predicted in the above passage has not already arrived then, in my opinion, it never will. Isaiah, the prophet, foreseeing what should come to pass in these days declared that darkness should cover the earth and "gross darkness the people," and to somewhat explain why this condition of things should be, tells that they "have transgressed the laws, changed the ordinance and broken the everlasting covenant." (xxiv). Not having any correct ideas of God, men cannot teach correct doctrines concerning him; hence the blind are leading the blind and they will both fall into the pit together, if they do not heed the warnings uttered by the servants of God in these last days.

FURTHER REFLECTIONS ON MARRIAGE.

In the last issue of the STAR, an article appeared under the head of "The Family Relation." A few more thoughts in the same direction are here presented. Marriage, in its true character, bearings and obligations, is one of the most abused and least understood principles in existence. Not only is the present welfare of man dependent upon its proper appreciation and practice, but also his eternal happiness and glory. The world have drifted and are still further floating away from the divine institution for the propagation of the race. Indeed, the best existing forms for the union of the sexes bears but small resemblance to the heavenly ordinance, which has power to bind together in that relation so firmly as to forbid the putting asunder of the contracting parties by the power of man.

Although the systems of marriage that have prevailed in the world so long are of the most crude, transitory and imperfect character, yet, being in the nature of religious or civil contracts or bargains, they have entailed upon the parties certain plain and sacred obligations. These have acted as moral restraints, and have been the means of holding countries and communities together, preventing precipitate plunging into a sea of corruption and consequent ruin. The virtues of nations are the aggregated good qualities of the families composing them. The respect paid to the institution of marriage, and the obligations growing out of it, being at the foundation of all human virtues, there is no surer sign of the decay of earthly governments than the growing indifference to that most vital subject.

A rapid departure from the re-

straints of the marriage covenant and its obligations is everywhere visible and increasing, indicating the approaching decay and dissolution of the proudest nations. As the current of infidelity swells, so will humanity leap the barriers which heretofore checked the indiscriminate mixing of the sexes, and consequent pollution of the avenues of life. Such is the tendency of extreme socialistic views which are everywhere spreading, and which recognize no legal or moral restrictions. Such is the direction of free-lovism, and the hideous concomitant abominations and pollutions flowing from that unholy cause.

Seeing the world and their institutions are rapidly departing from every restraint tending to regulate the relations of the sexes, is it a matter of astonishment that the Latter-day Saints should seek to establish and place upon a righteous and eternal basis the most holy institution of marriage, in its comprehensive sense, and to respect the most binding obligations growing out of it? Certainly not. Neither is it a matter of surprise that the world should determinedly oppose them in their endeavors to accomplish the noble and God-given work. It would be marvelous if it were otherwise. The spirit of the Saints in every age has always been in diametrical opposition to that of the world, and it is the same to-day. The Saints "are not of the world," and therefore the world hate them. If they were of the world, the world would love them, for the "world loveth its own." The marital system embraced by the Latter-day Saints is in direct conflict with every species of personal impurity in which the world delight, and therefore they seek to tear that institution down. If it were essentially an impure system, the world would let it alone, as it would be in unison with their own spirit and tendency.

There is a general objection against the institution of marriage recognized among the Latter-day Saints. But what is it all about? Is it because there is anything essentially criminal in it? In the first place the Saints believe, under certain conditions, in the rightfulness of a plurality of wives. In this they are justified by a revelation directing them to adopt that system. They are also sustained by the Bible, in the practice of holy men of olden times, in whose rectitude and unimpeachable virtues all professing Christians pretend to believe. The latter-day Pharisees, who make assumptions of horror regarding plural marriage, have no faith in the teachings of the Bible, upon which they claim their religions are founded.

What is the character of plural marriage? It is simply marriage in its extended or comprehensive sense, being the antipodes of celibacy, while monogamy is the marriage institution in its most contracted form. Even virtuous celibacy is intrinsically wrong, because its universal adoption would result in the utter extinction of the race. Unvirtuous singleness, on the other hand, while not necessarily involving that consequence, brings the hideous result of a race brought forth in immorality, and necessarily, therefore, with corrupt tendencies. Celibacy also necessitates a non-fulfilment of the first great command to "be fruitful and multiply;" monogamy, being but one step in advance, implies obedience in a limited degree, while plural wedlock, being marriage in an extended form, means a more perfect obedience to the great law for the multiplication of the species.

As the world travels rapidly on the path of corruption, leading to decay and dissolution, from loose views and practices in regard to, and total neglect of the marriage relation, so in like proportion will a people like the Saints ascend the scale of human progress by the sacredness in which they hold that institution, cultivating all those nobler virtues and higher principles of morality. Marriage is one of the great questions of the age, involving, to a great extent, the weal or woe of nations and communities.

Unlike the fragmentary systems recognized as marriage in the world, the duration of which is merely till death shall separate the contracting parties, the ordinance for the union of the sexes in that holy relation among the Saints is of an eternal character, its ties and obligations being not only for this world, but of effect in the great hereafter.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 6, 1879.

CONCILIATION *VS.* AGGRESSION.

THE most precious blessing that can be enjoyed by intelligent beings is peace. The salutation with which the Savior greeted his disciples when the perfection of sympathy swelled in his bosom for them was, "Peace be unto you." It is a source of pleasure that springs from a conscience "void of offence toward God and man," thus having its centre in the individual who possesses it. In a community of individuals with whom this condition abounds, there exists the greatest degree of happiness. It can only prevail upon compliance with the necessary conditions. As already observed, it is the result, in personal instances, of an understanding of the true duties of life, and the strict and conscientious discharge of them. Let there be a nation of individuals in that situation, and so far as that community is concerned, a millennium has been established. Such a condition cannot be set up nor maintained among any people who are pursuing a course of life with an exclusive view to individual benefits. There must be a community of interests. As a necessary consequence, the great principle that underlies such a glorious product is the adoption of the "golden rule," "Do unto others as you would that others should do unto you." This great precept implies simply that it is a plain duty, according to the Gospel plan, to seek the interest and happiness of others in preference to our own. This is not only a precept, but it is an imperative, unalterable, eternal statute, that will, as surely as the sun gives forth his splendor from the heavens, be yet written upon the hearts of the people and put into practical operation. Without the existence of this condition, peace on earth is an utter impossibility. This is so plain as to be nearly self-evident, notwithstanding the fact that many are so swallowed up in individualism as to scarcely ever give the subject a moment's consideration. In a state of absolute individualism, in which each person is pursuing a path he supposes will lead to the subservance of his particular interests, without a due regard to those of others, collisions and consequent strife are inevitable. But when each takes the noble stand of making the happiness and prosperity of his neighbors the governing aim of his pursuit, jarrings are necessarily banished and peace established. This being the case, no man who is not inspired with a deep concern for the welfare and salvation of his fellow-creatures is "fit for the kingdom of God."

"Peace be unto you." There are men and women who are distinguished because of carrying a peaceful spirit around with them. Blessed are they.

Their very presence is like the pouring of oil upon troubled waters. How necessary it is that the elders who go forth among the nations to declare the glad tidings of the Gospel should be inspired with the spirit of peace, which is strongly susceptible of cultivation. This element should enter largely into the preaching of the elders. When an elder goes forth to the world to deliver his message, and he meets with determined and malignant opposition and personal abuse, he should carefully examine into the cause, with a view to discovering whether or not it unnecessarily exists in himself. Of course in numerous instances, and indeed in the great majority of cases, the opposition encountered by the servants of God is caused purely by a hatred of the truth and its expositors, because they are such, on the part of those who persecute. Perhaps this may not be so in every case. This is why we advise examination into the origin. The elder should ask himself whether he has not presented the Gospel in a manner likely to be in itself independently offensive. If he discover that his preaching has been delivered largely under the influence of the spirit of aggression, this is likely to be the case. And if he make this discovery, let him cultivate, not only in his preaching, but, where necessary, in his whole deportment and course, the spirit of conciliation, so far as it can be done without the slightest deviation from correct principle. Wisdom makes this course imperative, because the bringing of people into the kingdom of God is not a work of force or coercion in the least degree. The object should be to instil the principles of truth into their minds, causing in them, by reflection inspired by the Spirit of God, the necessary educational or preparatory process. This can not generally be accomplished by the expounder of truth making a harsh, fierce and denunciatory onslaught upon the preconceived opinions, traditions and even prejudices of the listeners. Such an attack generally has the effect of arousing a spirit of combativeness, which is very unfavorable to the reception of truth. There is but little room left for reason in the mind that is stirred up by passion.

Clear, frank, reasonable explanations of the beauty, power, purity and efficacy of the principles of the Gospel, are the most severe criticisms upon the empty, hollow, lifeless religious systems of the day. Besides, they are much more effective, because more dispassionate, than sweeping denunciations of existing sects and their dogmatical fallacies. Of course it is frequently necessary to make allusion to prevailing religious errors, but this should be done with due regard to the feelings of those who entertain them. Neither is it necessary to devote too much attention in this direction, as that would consume much time that might be more profitably employed in lucid explanations of the principles of true Christian theology, as exhibited in the genuine Gospel plan.

Men are variously constituted. Humanity presents an apparently endless variety. The Gospel, by its enlightening spirit, enables us to understand our own dispositions and characteristics. If we be wise we will apply to ourselves the philosophical injunction, "Man know thyself." This self-understanding will enable us to cultivate or modify weakness or predeliction that may stand in the way of our complete usefulness. If we are so aggressive as to be liable, unnecessarily, to arouse feelings of resentment in others whose erroneous opinions it may be our duty to combat, we should seek to cultivate

a more moderate and sympathetic disposition, more consonant with the spirit of peace. On the other hand, if we discover in ourselves a tendency to insipidity, disabling us from making a ripple, let alone an impression, upon the minds of others, we should cultivate energy and force.

To be useful as the servants of God, it is absolutely necessary that we should have His Spirit constantly with us. Without that peaceful and intelligent influence our operations will be fruitless and without value. Yet there is something that is required of us personally. The operations of the Spirit of the Lord are manifested with some regard to the character of the instrument through whom that influence works. Therefore we should cultivate that natural disposition and those characteristics that are most favorable for the operations of that Spirit in and through us.

Of all living men the elders are required to specially exercise forbearance and long-suffering. They have to meet with opposition and malignant denunciation on every hand. They are reviled at, but they should be under that god-like restraint that will enable them to "revile not again." Many of those who maltreat the elders and Saints do so ignorantly. Therefore we should remember the sublime spectacle presented by the Savior, who, supplicating in behalf of those who put him to death, called out, "Father, forgive them, they know not what they do." This was a magnanimous practical illustration of His own teaching of forbearance worthy of His character as God. He was of all intelligences that ever existed in this sphere, the most brilliant exemplar of His own sublime philosophy.

The elements of meekness and mildness in the preaching of the Gospel do not imply either a lack of valor, force or efficiency in delivering the message of salvation. It implies the presence of that sympathetic deportment that indicates to the dispassionate listener, a deep solicitation for the welfare of the persons addressed, whether in public discourse or private conversation. Hence the Lord has said, in a revelation given through Joseph the Seer, "And let your preaching be the warning voice, every man to his neighbor, in mildness and in meekness." In other words, we should carry with us, in our administrations, the spirit of peace and righteous conciliation.

ABSTRACT OF CORRESPONDENCE.

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COPENHAGEN.—Elder Andrew Jensen, wrote from Copenhagen, Denmark, Sep. 24th. After giving some details of his labors in connection with the publication of the History of Joseph Smith in the Danish language, and stating that one of the objects or intentions of his present mission is to gain a better understanding of the Danish language, he says concerning the Copenhagen Branch, over which he presides:

"The branch is so large, there is so much to do and so many who are willing to listen to the principles of the Gospel and our testimony, that I have found it necessary to spend my whole time in the ministry. We hold meetings regularly at our branch hall on Friday evenings at half past eight and Sundays at two and seven o'clock p. m. These meetings are always well attended by both Saints and strangers, and the Lord remembers his servants and enables

them to bear strong and powerful testimonies to the truth of the great latter-day work and to the restoration of the pure Gospel, through the instrumentality of the Prophet Joseph. The honest and good are pierced to the hear by the spirit and testimony, and it is a source of great pleasure to us that we are continually adding new members to the Church through the holy ordinance of baptism. Since my arrival here, in June, thirty-four have been added to the flock in this city alone, and the increase in other parts of the mission has been something similar. We have in this city also a lively Sunday School, of about fifty members, teachers and pupils, who meet regularly every Sunday morning. In this we are training young Latter-day Saints in the principles of the true Gospel, relying upon the wise man's saying: "Train up a child in the way he should go and when he is old, he will not depart from it." Some of our pupils are already so far advanced that they can, with the greatest ease, answer such doctrinal and historical questions as would puzzle a great many of our older members. The books, which we mainly use, are the Bible, Book of Mormon and John Jaques' catechism for children. This branch is divided into seven districts, each having a teacher and from one to four assistant teachers. In each of these districts prayer meetings are held regularly every Tuesday evening. We hold priesthood or council meetings twice a month. We have also a pretty well trained choir of about twenty voices. Altogether the work of God is prospering in these lands and we expect to have a lively time this coming winter. A number of native Elders will be called in our fall conference meeting to assist the Utah elders, who are already in the field and who hereafter may come. The Saints here are alive and full of zeal. They are, with but few exceptions, living their religion and showing their faith by their works. The brethren from Utah are full of the Spirit and the best of feelings; love and union characterize our united efforts.

"Brother Wilhelmsen left this morning for Christiania, Norway, where he will attend a conference meeting next Sunday. From there he will go to Stockholm, Sweden, and return to this city in a couple of weeks. I can truly say that I feel well. My experience during the last six years of my life has learned me that in no other labor is there so much joy and satisfaction as to work for the building up of God's kingdom and the saving of souls, when vain ambition and selfishness is put aside and a man labors with an eye to the glory of God."

CORRESPONDENCE.

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OVER THE OCEAN.

Steamship *Wyoming*,
200 miles from New York,
September 15th, 1879.

President Wm. Budge.

Dear Brother,—So far our journey has been accomplished with comparative comfort. On Monday, Sep. 8th, we passed through a gale. The sea washed over the vessel repeatedly. There were no casualties, however, only, as a natural consequence of the pitching and rolling of the vessel, a great majority of the passengers were sufferers from sea-sickness. Since that time the weather has been all that could be desired, the last three or four days being remarkably fine. At the present time all is well with

our people generally. Yesterday was the "red letter" day of the voyage. We had two meetings, one for the English speaking portion of the company, which was attended by nearly all the passengers. Numbers of the cabin passengers came to hear us, and some stayed during the whole of the meeting, which was held on the fore-deck. They expressed surprise at the strict adhesion to the Bible in the remarks of the speakers, as they expected we should have a bible of our own to quote from. Later on, a meeting of the Scandinavian portion was held. This was attended by numbers of Scandinavian passengers who were not of our emigrants. A better spirit could not, I think, have possessed both speakers and hearers than was manifested. At the Scandinavian meeting President Flygare and Elder R. Nielsen were the speakers, while at the English meeting Elders Thomas Child and John C. Schofield made remarks.

We have quite a number of ministers of different denominations on board. Services were held in the cabin morning and evening according to the English Church and a Methodist meeting was held on the deck in the morning. We have experienced the greatest kindness and courtesy from the Captain and other officers of the vessel, and have tendered them our sincere thanks.

With kindest regards to yourself and co-laborers we remain, in behalf of the company,

N. C. FLYGARE, President.
JOHN C. SCHOFIELD, Clerk.

P. S.—Arrived at Castle Gardens on Tuesday night. We stay until to-morrow (Wednesday) when, all being well, we will leave in the afternoon for Salt Lake City. J. C. S.

A CHAT WITH MOTHERS.

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It may easily be that even a very loving mother may at times grow weary amid her multiplied cares. Little children need incessant vigilance. When the baby years are over, and, instead of the helplessness which called forth all the tenderness that was in father and mother, there are wilful ways, and naughtiness, and a hundred little occasions for reproof in a day, then the work of love needs to go on. The first six years of a child's life are those in which it takes impressions for all time, and for all eternity. The songs that it learns to sing, the prayers that it is taught to say, the *bent* it is given at that early age, do not pass away, for then is the seed-sowing period. "What is it that makes children sweet and beautiful?" said a faithful mother, not long since. "It is listening to them, answering them, taking notice of the habits they form, and loving them with all the strength of your nature, night and day." She was right. The first years in the home, when the little ones are young enough to share the brooding, the mothering of her whose sweet face makes their sunshine, are inexpressibly important. They are full of golden opportunities, to be goldenly used. The mind is in a receptive state. Not a story is heard, not a picture is seen, not a walk is taken nor a visit made, which does not sink into the soil of this soul, which finds itself in a world of novelties.

If mothers would begin from the first to set before their children high ideals, to show them the beauty of courage, of truth, of fidelity, and of manliness, as they have been illustrated in the lives of men and women, and boys and girls, they would be rewarded by seeing how a spirit of emulation would spring up in the youthful breasts. Children admire that which is grand and beautiful. They respond quickly to whatever appeals to the nobler part of their natures.

Try the effect of saying to a roomful of children, taken, if you please, from the lowest and vilest parts of the city, "Now, I expect you all to behave like little ladies and gentlemen." If you show that you are in earnest, and mean what you say, they will not disappoint you. But beware of ifs and

buts. No threatenings. No offers of reward. Keep on the moral platform, and you will see how the children will step up where you are. In the family the mother who herself always says, "Thank you, dear," to Susie or Dick, who has done her a service; who always treats Lillie and Charlie as though they were worthy of politeness, will have polite, well-bred, well-mannered little people about her all the time.

The hour before bed time is a very good one for the mother to be with her children. Then she can hear their accounts of the day. The little things that went wrong in school, the quarrels with playmates, the lessons that were hard; and all the happy events, too, can be told then, and she can give sympathy and counsel as it may seem best. Let no little heart go uncomforted to bed. If the child has been naughty and mother has been displeased, let her extend forgiveness, and kiss it into peace before it goes to sleep. The last hour of a child's day should be very near to God. With a feeling that mother loves it, and that the Father above will send the angels to take care of it, it should fall quietly into the soft slumbers of its night. Time enough for grief and trouble by-and-by. The years will bring their worries and their disappointments, and their sharp tussels with adversity. Let the little ones have good times, and make goodness attractive to them more by example than by precept.

Depend upon it, if your children are spared to grow up, you will be richly repaid for the care you take of their opening and developing years. The noble young man, the graceful, womanly girl in the loveliness of her youth, will be for you a crown of glory. And if they are taken from you in the brightness of their childhood, you will not regret, as you grieve over their loss, any hour of loving self-denial which you have bestowed on them. As you think of them in God's garden, it will be sweet to remember that you did what you could to fit them for blooming there. —*Selected.*

METEORIC PHENOMENON.

Shortly after seven o'clock last evening the inhabitants of our city were startled by a strange and brilliant phenomenon that made its appearance in the western sky, a little to the north of the cardinal point, and continued for about twenty or thirty minutes before vanishing away. The general verdict is that it was a meteor. Many say they saw a ball of fire descend to the earth, in a slanting direction, leaving its tail in the sky long after it had gone down. Our attention was directed to the sight immediately after its appearance and at that time it was a long slanting streak, shaped like a bayonet, and of the hue of lightning. It remained several minutes in this shape, touching the horizon, and then began changing, forming a zig zag line, becoming more dim every moment, and presenting the appearance of a number of sunlit cloudlits. While passing away, it described a number of fantastic shapes, according to some, taking the forms of various letters. Some saw "W" plainly defined, others "Z" with a star at each extreme, while some declare they could read "War" very plainly. The enthusiasts who stoutly assert it to be a sign of ominous import, are equal to the scoffers who ridicule the idea of any significance attaching to it. At any rate it was a strange sight, and if a meteor, was of an unusual character. Those who are willing to believe it to be one are puzzled to account for its remaining so long visible and then so slowly and gradually fading away.

One of the latest opinions is that it was not a meteor but a mirage. The Ogden *Junction*, of this morning, which we have received since the above was written, contains an account of the phenomenon, visible there at the same time it was here, the description of which coroborates the one we have given. — *Deseret (Salt Lake City) News, Sep. 6th.*